THE PACIFIC

VOL. LXVI. SAN FRANCISCO, OCTOBER 5, 1916. No. 40

"THY WILL TO ME IS MORE!"

I love thy skies, thy sunny mists,
  Thy fields, thy mountains hoar,
Thy wind that bloweth where it lists,—
  Thy will, I love it more.

I love thy hidden truth to seek
  All round, in sea, on shore;
The art whereby like Gods we speak,—
  Thy will to me is more.

I love thy men and women, Lord,
  Thy children round thy door;
Calm thoughts that inward strength afford,—
  Thy will, O Lord, is more.

—George MacDonald.

Pacific School of Religion Berkeley, Calif.

THE PACIFIC

Established 1851.

REPRESENTATIVE OF THE CONGREGATIONAL CHURCHES OF THE PACIFIC COAST.

$1.50 per year.

Published weekly by the Publishing Co. of The Pacific at 45 Ecker St., San Francisco. Entered as 2nd-class matter.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

W. W. Ferrier, - - - - - - - - - Editor
2716 Hillegass Avenue, Berkeley.

LEGAL BUT DAMNABLE!

This is what must be said concerning several reorganization schemes of recent date in San Francisco and other bay cities. Undoubtedly some of them would be found illegal if all the facts could be marshalled in the courts. But so skillfully have clever and big-feed lawyers planned and managed the movements therein that it would be very difficult if not impossible to prove the illegality and rascality.

Suit was instituted in the courts this week by a Sacramento banker to defeat one reorganization scheme, and an injunction was issued which will prevent the consummation of the plan for a while at least—until more light can be thrown on it.

The San Francisco Chronicle would not have spoken as it did last Saturday—putting it very mildly in the words "San Francisco is fast getting the reputation of being a peculiar financial center"—if the situation were not verging on something awfully disreputable. As to the case cited at that time, however, that of the United Railroads, the Chronicle only issued of course a warning to the persons interested to be cautious in entering into the required agreement.

The Pacific must confess to considerable sympathy for the United Railroads. No street railway company on the Pacific Coast, perhaps none anywhere in the country, is up against what the United Railroads is facing. The municipal street railway system in San Francisco has headed it toward bankruptcy. This reorganization plan aims if possible to save something for the stockholders, many of whom put just as good money into stock as the bondholders did into bonds. The preferred stock offered the four per cent bondholders in lieu of a part of their holdings presumably will pay a dividend for a while, and this along with the interest on a five per cent bond for the balance would equal what they now receive. But the question is, How long will that stock be worth anything? This depends entirely on how San Francisco treats the United Railroads. The disposition seems to have been for some time to put the road where it will have to be scrapped as soon as its franchises expire. If San Francisco desires a municipal street railway system throughout, desires to extend and perfect the system she now has, it should be brought about in a manner just to all parties. A city is no more to be justified in holding men up and robbing them, though they have been at fault somewhat in the past, than the highwayman is.

There is much in the United Railroads situation that right-minded people will want to consider carefully before rendering a verdict.

It is, however, over in the church-going city of Oakland—a city priding itself for a long time as being so much better than San Francisco, that we find the worst situation.

A few months ago The Pacific presented the Realty Syndicate situation in all its awfulness. No, The Pacific did not do that! It merely touched the edge of things.

We wonder how that prominent capitalist—who helped to lead innocent, unsuspecting, aged men and women into the reorganization and then stepped aside and has allowed them to be slaughtered—can get any sleep. We said months ago, and we repeat it now: It would have been far better if the Realty Syndicate had been thrown into bankruptcy.

Consider now the San Francisco-Oakland Terminal Railways! That system is being totally wrecked by some one determined to get good property at a song. Certain capitalists have had a cinch on it for some time, and stocks and bonds have been depressed to suit their wishes. There has n't been a time for several years, except perhaps the year of the great competition with the jitneys, when the San Francisco-Oakland Terminal Railway did not have enough net income to pay a fair dividend on all its preferred stock. We do not say that conditions have been such as to make it unnecessary to use up all the income in repairs and betterments. Outside forces may have compelled the course that has been taken. But those outside forces are the very persons who will profit thereby, and here comes in the devilishness of it. When capitalists determine to do something in order to increase their capital they are exceedingly wary. It would be interesting to know why there was no earlier attempt to get the franchise matters settled, than that of a few months ago. Presumably the capitalists who wish to gobble up this railway system desired it that way.

There are many persons hereabouts who are longing greatly to be enlightened as to the amount and source of pressure on Mr. F. M. Smith from the outside which has put him in the deplorable situation in which he has been for some time as to Realty Syndicate and this street railway system into which so many persons were led because of his church standing. Also they would be pleased to have bankers and others who started this reorganization scheme arise and explain a lot of things.

Are most of the people in this part of California fools? It would seem that some of the capitalists think that they are. Men having to do with some of the "business enterprises" in which so many persons have sunk their little savings, are soliciting people to invest in others in which they are interested.

What can a bond be considered worth in any one even of the best of the stock companies hereabout? What will even preferred stock now paying dividends be worth a few years hence? To make these permanently worth much will require more than the supervision of State commissions. It will require real men back of them—men thinking far more of others than many business men are thinking today.

And further: There is a loud call for men everywhere to cease standing on that which is merely legal—to say nothing about taking advantage of every technicality—and do the right. It takes a long time to get real manhood

and righteousness into all our statute books.

Some years ago a business man failed in San Francisco. He made honorable settlement with his creditors and started anew elsewhere. At the time of his failure he owed a debt which was supposed to be secured sufficiently by mortgage. But it did not turn out that way on foreclosure. A few years later the man sought out those creditors and paid them the balance with interest. They gave him then a fine gold watch with the inscription: "From a few friends who can appreciate true Christian integrity." It is not surprising that this man—Henry G. Blasdel—filled twice the office of Governor of Nevada to the entire satisfaction of all good men in all parties.

There are men who have had to do with the Realty Syndicate and the San Francisco-Oakland Terminal Railway, originally and in the last few years, and other business enterprises, who might profit by what history tells us of the Lord of Butrago who refused to leave a lost battlefield because he could not endure that the wives of his vassals should point to him as one who had saved his own life where their husbands had perished.

It is to be hoped that we are not far distant from a day when men will not wish to either to save their own money or to make more as some men of wealth are now doing, at the expense of others.

We haven't the least doubt that it would have been better business if men of wealth had put in an oar and helped to save recently imperilled business enterprises hereabout instead of vulture-like hovering over for large mouthfuls for themselves to devour.

There are in our midst men of wealth who seem to be unaware that the world is moving toward an age of brotherhood, and that the call to them is to get in and help it along. But until we can get that, let us have less rascality, cloaked under legal technicality.

A MAN WHO HEARD FROM ARIZONA.

A man who left Arizona about the time prohibition went into effect in that State has heard from the old State, and this is the way he expresses himself:

"Why, man alive, haven't you read? Here's something I've just received. Bobby Burns, the Marshal of Williams, where you drop off the Santa Fe to go to the Grand Canyon, says he used to spend his time wrestling with drunks and thugs in the gutters and now he rides in an auto and wears a boiled shirt. He says he can't tell a sheep-herder now from a traveling man. They are wearing wrist watches, and the cow punchers shed their horses before they get to town and jerk their pants down over their boots. Listen to this, the savings accounts of the State banks increased nearly a half million dollars in eight months after Prohibition went in. The men in the logging camps are sending checks to the banks to be deposited subject to their orders, something scarcely known before. An examination of the records in the Sheriffs' offices and city police stations in ten wet counties showed that in 1914 3,043 arrests were made for drunkenness during the first six months. But under prohibition in 1915 in the same counties and for the same length of time, only 464 arrests were made for the same cause—a decrease of 2,579, or more than 84 per cent; and for the same time there was a decrease of 29 per cent in crime. During the six months before Arizona voted dry there were 30 murders in the State. During the last 18 months there have been only six, and the city of Prescott did not have a single arrest for three months last summer. Wouldn't that blow your bonnet off, Mr. Parson? And listen to this, the Blazing Star and the Bucket of Blood, noted gambling places, have passed out, and where the Fashion gambling house stood in Tucson is now a magnificent Y. M. C. A. building—think of that!"

CHRONICLE AND COMMENT.

Charles E. Welch of New York, the manufacturer of "Welch Grape Juice," is a candidate for governor on the Prohibition ticket.

When Clarksburg, West Virginia, had saloons there were from twelve to fifteen murders every year in the county. The year ending July 16, 1916, recorded not a murder. When the saloons were in existence felonious assault indictments numbered from twelve to twenty-five each term of court. At the last term there was only one.

Recently for the first time in its history Snohomish county, Washington, had to hire a man to cut the court house lawn. For many years the jail has had on an average not less than 40 inmates; now there are only six, and none of these are able to do any hard work. Snohomish county has n't any saloons now. It had saloons when the jail had the larger number of inmates.

Recently a Christian Scientist in St. Louis won a verdict, carrying damages for personal injuries, against a street railway system despite the contention of the company that according to her belief she had not suffered pain. The Northwestern Christian Advocate remarks: "That is easily explained. Her faith failed her. We Methodists call it backsliding. We propose to Christian Scientists that they adopt the word into their nomenclature."

The Book Concern of the Methodist Episcopal Church put $378,000 into the church papers of that denomination during the last four years to sustain them in their work. In order that it may not be necessary to put up a larger sum the ensuing quadrennium the subscription price of the Advocates has been advanced from $1.00 to $1.50. This, however, will only meet the increased cost of paper, ink, etc.

Even the city of Vancouver in British Columbia gave a big majority for prohibition—3,500. In the entire province, out of a vote of about 18,000 there was a majority for prohibition of approximately 7,500. In July, 1917, the act goes into effect. Then all of the Dominion of Canada will be under prohibition except the Province of Quebec, which is more than half so now under local option. God is marching on.

The Los Angeles Presbytery ranks as third in size in the Presbyterian Church, with 98 churches. Pittsburgh is first, with 134. Chicago is second with 104. Chicago presbytery has 213 ministers; Pittsburgh has 202; Los Angeles has 198. Pittsburgh presbytery has 57,833 communicants; Philadelphia, 46,935; New York, 35,691; Chicago, 35,283. Three others stand next, and then comes Los Angeles with 20,883. The First Church of Seattle leads in membership—5,712. Bethany of Philadelphia

stands next, 3,400; Central of Brooklyn, 2,972; Fifth Avenue, New York, 2,606. Immanuel of Los Angeles has 2,513.

The site for the tabernacle for the Billy Sunday meetings to begin in New York City March 1st will be the corner of Broadway and 168th street, in the midst of a territory occupied by what Dr. Goodell, of Saint Paul's Methodist Episcopal Church, calls "the complacent well-to-dos." The official boards of almost all the Presbyterian, Baptist, Methodist Episcopal, Congregational and Reformed churches in New York have promised support and cooperation in the services. Many ministers who have been opposed to the coming of the evangelist are now favorable. Mr. James M. Speers, prominent Presbyterian and chairman of the committee, announces that 80 per cent of four hundred churches canvassed are heartily for Mr. Sunday. A fund of $100,000 will be raised to insure expenses.

Cecil Chesterton has expressed himself as at least in favor of not allowing Mrs. Philip Snowden to leave England again while the war is on. She has stated that when she was in the United States last she was closely associated with Mrs. Carrie Chapman Catt and the Woman's Peace Party, one of the objects of which was to bring influence to bear on President Wilson to get him to prohibit the exportation of armaments. Mrs. Snowden stated in an article in the Socialist Review that she approved of such prohibition. Chesterton regards this as treason and remarks: "If she were a man it would be obviously proper to lock her up—if not shoot her—on her own testimony."

This is the way the Michigan correspondent of the Herald and Presbyter presents the church situation in that State: "Methodism is almost as large in Michigan as the next three largest denominations combined, the Presbyterians, Baptists and Congregationalists. We ought to be thankful that as these three churches are continually disbanding churches in the interest of economy or something else, the Methodists are ready to take every one of them and give them at least part of the time of a preacher. It is a blessed thing that one Church is willing to accept the task of giving the Gospel to every community in the State, even if sometimes we are inclined to regard them as a little too ready to take up work that we have organized."

The church work for students in the University of Illinois is set forth as folows by the Northwestern Christian Advocate: "The Baptists have just opened a new building at the University of Illinois at Urbana to care for the 350 students of Baptist affiliation at that university. The Congregationalists have a similar number of student adherents and they are now raising funds for a student church. The Disciples care for their 350 students at the University Christian Church. The Lutherans are now building a new church in Champaign designed to have equipment suited to the needs of the 150 Lutheran university students as well as for the benefit of the resident constituency. There are 900 Presbyterian students in the university. These are served by McKinley Presbyterian Church, a fine property built by Congressman McKinley in memory of his father, and a church house for young women. Plans have been executed for a church for the Episcopal students who number 250. The Methodist Episcopal Church has 1,200 students under its care, and Trinity Church ministers to these. Plans are projected for the establishment of a Church college in connection with the university providing instruction in religious subjects, dormitories and social rooms. A fine site for the locations of the proposed buildings has been purchased at a cost of $50,000, adjoining the university campus by the Methodist people of Champaign and Urbana. It is proposed to erect a social center costing $100,000 within the coming year. There are 300 Roman Catholic students who maintain an active student organization and a Catholic fraternity house. The erection of a special building for Catholic students is now being discussed.

Billy Sunday is on a two months' evangelistic campaign in Detroit. The Rev. Dr. Bryant, the Michigan corespondent of the Herald and Presbyter, wrote of the initial services: "The evangelist, as is his wont, gave the people samples of his strongest expressions, which will no doubt be toned down as the meetings progress. Is it necessary to shock people in order to save them? Perhaps it is. Dr. Sunday knows more than most of us what kind of preaching proves effective. For instance, does it seem necessary to precede the first offering taken for local expenses to tell the audience that they are "lousy with money?" As the offering was about $8,000, it seems as if the plan worked. But it certainly does make it that much harder to convince a large body of good people who want to see the meetings successful, but do not enjoy vulgarity, that these peculiarities are necessary to ultimate success. We are prepared to accept the necessity of a little chaff when there is not much of the best wheat coming out of the hopper. Perhaps that word hopper is an unfortunate word in this connection, but it is as expressive as are most of Sunday's unfortunate expressions. It is really a wonderful thing that a hundred Detroit churches are willing to suspend their regular services at the request of the evangelist. It means, of course, that a very large majority of regular church-goers will not attend church services at all, for even if the tabernacle were big enough to accommodate them all, which is certainly not true, no street-car system could convey them all at any given time, supposing that all who wanted to go, men, women and children, had the necessary supply of nickels or car tickets. At most it is simply a question of surrendering a present good for something that may prove much better in the future. Unless the outlying churches, at least an hour's ride from the tabernacle, can receive much benefit from the meetings, the sacrifice is too great. There is great expectation, and it rests on the safe basis of much prayer and devotion." A dispatch from Detroit on the 18th of September reads: "This rum-sodden city, with its ten hundred and thirty-five saloons, is going wild over Billy Sunday. The tabernacle is far too small, although seating twenty thousand people, to accommodate the people. Sunday is changing his political convictions rapidly and just last Sunday night he stated in his sermon on The Sins of Society that he was an Anti-Saloon Republican but later in the week he said if God is not acknowledged in the Republican party he was through with it, and he was thinking of running on the Prohibition ticket for President in 1920. He asked how many would vote for him, and every man was on his feet."

SIX HUNDRED THOUSAND SCRIPTURES SOLD IN CHINA.

A little over a century ago it was said that it was impossible to translate the Bible into Chinese. Last year more than 2,500,000 copies of the whole or part were sold by the British Bible Society alone, and more than 3,500,000 by two other societies—over six million copies in all.

OPENING OF POMONA COLLEGE.

Largest Registration in the History of the Institution.

President James A. Blaisdell journeyed halfway across the continent to press the button that opened Pomona College last Wednesday morning to a company of more than 600 students for its 29th year of service. Two days later he returned East—after spending just one week at Pomona—to further the interests of the college. He will be absent a month, during which he will attend the meeting of the American Board at Toledo and will give the closing address before the Wisconsin Congregational Conference at Racine. The President and his family have spent most of the summer in the East, principally at Beloit and other points in Wisconsin.

Pomona College opens under the most auspicious circumstances with the largest registration in its history, which will total more than 600 students. Indeed, it is something of a problem how to house this small army of young men and women who have descended upon the summer quiet of this foothill college town. The campus that has lain in summer solitude has awakened to life and action with a suddenness and sureness that makes the inhabitants of Claremont realize as never before that a great college is here developing and making rapid strides toward its goal of reaching a top place in the rank of educational institutions throughout the country. The Commons is crowded to capacity and here some fifty young men are manfully working their way through college by acting as waiters to the hungry horde of students that storm its doors three times a day with exact precision and great energy and appetite. It is a sight worth seeing to watch that "soup brigade," as it is called in college parlance, when the procession of fifty young men, each balancing a tray of soup bowls on his athletic shoulders, makes its daily march through the dining room of The Commons.

The Freshman class will, as usual, reach its limit of 200, selected from the more than 300 applications, and here's hoping that the day will dawn in the near future when the accommodations of Pomona College will be so expanded that not a single student who desires to enter her gates may be denied. Here is a chance for a noble philanthropy on the part of some rich and right-minded individual whose heart beats in harmony with the uplift of humanity. Both the residence halls for men and women are crowded to the limit and one of the local newspapers has issued a call for the building of more houses, bungalows and cottages on the part of Claremont residents to accommodate the students.

One of the most urgent needs is the building of a residence hall for the young women who are at present housed in the picturesque and comfortable but ancient and non-fireproof Summer Hall, originally built for a hotel thirty years ago. This is the only building now remaining in its original state of boom-day architecture, Holmes Hall having been rebuilt during the summer by reason of the appropriation of $20,000 from the original donors and other friends, and made to harmonize with the other permanent buildings of the rectangle. It is now completed and occupied, all except the chapel, which will not be ready for use before the first of the year. The administration offices are now located in this handsome edifice instead of being scattered as heretofore in the various buildings. The chapel, which is in a wing extending at right angles from the building, will be commodious and handsome enough to harmonize with the splendid group of buildings rising on the campus.

Students Come from Across Continent.

In glancing over the enrollment list of students it is surprising to note that there are representatives from nearly every state in the Union, from North Dakota and Washington on the north to Texas on the south, and from Massachusetts all the way across the continent including such educational centers as Oberlin, Chicago, Berkeley, San Francisco and Oakland, each of which have their representatives at this college in the foothills of Southern California which has become famous for its thorough curriculum, its strong Christian influence, its democratic ideals and its spirit of helpfulness. "Ich Dien" is the watchword of Pomona College.

There are some interesting personalities in this body of 600 earnest students. One is a young eighteen-year-old woman of German birth, the daughter of an officer in the German army, who came to this country two years ago and since that time has supported herself while finishing her High School education at Pasadena. Now she has entered Pomona College—still self-supporting—working her way through by doing housework in the family of a member of the faculty. She is a brilliant student, excelling as a linguist, and will undoubtedly rank high in scholarship.

Another is a young man—also of foreign birth—who was thrown on his own resources at nine years of age through the death of his parents. Last June he was the valedictorian of his class at the National City High School after completing the four-year course in three years. Now, at nineteen years of age, he enters Pomona College with his eyes lifted towards the heights while the labor of his hands pays his expenses. Of such stuff are many of the students of Pomona College made, and, when brought under the influence of an institution whose leader upholds the lofty aspirations and purposes expressed by President Blaisdell in his address at the opening convocation, what may not one expect of their future.

President Blaisdel's Opening Address.

"Young men and women," he said as he faced the large body of students assembled in beautiful Bridges Memorial Hall last Wednesday morning, "you are standing at the crossroads as you enter this college. It is more than possible that many a career will be settled before you go out of yonder door. You have put aside the other attractions of this wonderfully winning world to spend four of your strongest, sturdiest, most priceless years of life here in the belief that your way to best effectiveness lies through this long, hard method of preparation. The vital thing at the crossroads is the mastery of the art of thinking. The problems of the world have gone on too fast for its capacity to think and the world is waiting for men and women who know enough to dominate the lesser thinkers. You are at the crossroads now—at a common center — from which will radiate an influence to all points of the compass as your paths flow back again into the world. A student's standing in the class-room has a direct bearing on his future. It is a notable fact that fifty-six per cent of the valedictorians of Yale have been in later life known to fame—conspicuous in history, thus fulfilling the promise of their college career. Our birthright is to be 'lookers-up' — a privilege accorded to every student at Pomona College."

In his chapel talk on Friday morning just before leaving for the East, President Blaisdell made emphatic the point that the seal and symbol of Pomona College is Christianity. The people who founded it, who enlarged its boundaries and extended its operations, who have given

lavishly to it, did so because of the fundamental fact that it is a Christian college as the word "Christian" is synonymous with helpfulness. "In the long run," he said, "the life that counts is the life that contributes. The Christian is a man who helps those who are helpless. I cannot conceive how a Christian colloge can be unconcerned about the Christian church. As a Christian college we bow our heads with the company of the worshippers of Jesus."

Carrying the thought further, he touched upon the importance of activity in church and Christian Association work as part of the college life.

Faculty Increased by Notable Educators.

The faculty of the college has been increased by the installation of nine new instructors, each of whom is a master in his department. There is Professor Bernard C. Ewer who comes from Brown University to take the chair of Psychology and who brings to this department a wide experience in colleges and universities throughout the country. The department of History will be strengthened by the addition of Waldemar C. Westergaard, a graduate of the University of North Dakota who has received his M. L. and Ph.D. from the University of California where he has been in the department of history. He has held a fellowship in Cornell and has spent a year in Europe studying and lecturing.

The department of physical education is to be greatly developed under the leadership of two new men—Prof. Carl P. Schott of Wisconsin and Prof Eugene W. Nixon of Iowa; and Miss Juliet Dixon, who graduated from Pomona last year, will assist in carrying on the physical work for women under the direction of Miss Squire. Arthur J. Mertzke, B. A., of the University of Wisconsin, will assist Dr. Sumner in the department of Economics and Sociology.

The appointment of Reginald Pole as dramatic coach at Pomona will undoubtedly mark a distinct step forward in this department. Mr. Pole is an Englishman, a graduate of Cambridge and a nephew of Wm. Pole, the founder and director of the London Elizabethan Stage Society and the originator of the new method of play producing. Mr. Pole plans to stage two big college plays during the present semester, the first a Greek play to be put on sometime in November—and the second a Shakespearian production, both of which will be given in the Greek Theater which presents such magnificent possibilities and which, in the estimation of Mr. Pole, is more practical than the Greek Theater at Berkeley in that it gives a freer hand for architectural effects and is of a more convenient size. Mr. Pole will have as an assistant in his department, Kenneth Perkins, who won his M. A. degree in dramatics and English at the University of California last year where several of his original plays were staged in the Greek Theatre.

In the department of Music, John Stark Evans, a graduate of Grinnell College, and a pupil of the eminent Swiss pianist, Rudolph Ganz, and also of the composer Rubin Goldmark, will fill the temporary vacancy left by Prof. Walter A. Allen who has gone for a year of further study at Yale.

In addition to these new members of the faculty several who have been absent for a time are welcomed back, notably Dean E. C. Norton, who spent last year in graduate study at Columbia and returns with the augmented title, Professor of Greek and Education, and who will give courses in both these subjects. SYDNEY FORD.

Los Angeles, Sept. 30, 1916.

A PICTURE STORY.

By John Rea.

Prelude.

A cloud looked down upon the setting sun.

Beneath it and strangely like it in form and attitude, a tree lifted its billowy head to view the quiet scene. Over the countenance of each in their silent gazing there seemed to brood a certain spirit of eagerness and yet of unrest.

It could not come from fear of rising storm, for the winds had lulled and rest time was near.

Up over the dim and silent shadow-land behind them the gloom-tipped fingers of the hands of night were already slowly feeling their way, creeping over the low margins of the bent world, quenching one by one the flickering lights of earth, with velvet touch smoothing away the lines and furrows from the wrinkled face of day and draping the lofty chamber of the sky with the tintless tapestry of drowsy twilight.

For awhile all nature seemed to pause in dreamy meditation.

Then from the gathering gloom beneath there came a sound as if the tree were softly murmuring at the touch of the evening wind.

The Plaint of the Tree.

"Oh to be yonder cloud,—to float earth-free far up in the evening air,—to view the slanting sunlight of a lengthened day from clearer heights than these on which I stand, —to glow in those gorgeous colors, admired of every eye, to escape from the low bondage where my feet are forever fast in earthly stocks,— to gleam over leagues of landscape where now I shadow but a few yards of rocky soil,—to ornament the gardens and parks of the Celestial Places and attend upon the gateway of the palace of the sun,—to be a home for the flashing spirit of the heat-lightning as the long summer days are ending,—ever to wear some new form, dark or bright, —to flit from zone to zone like a wild, white bird of passage, forever on the wing, with dawn and evening dress of every lovely hue.

And then,—to be above the fear of drought and thirst, —the dread of fire,—the anguish of the sharp-toothed worm,—the shudder of the threatening ax lying at my helpless feet day after day.

Here my only variety—my only alternation is from gray to green and green to gray again in almost imperceptible

vibration as the slow seasons swing,—and at the end, even if I fill out the full measure of my days, only to verge the sodden line of nothingness by deadening inches,—the very place on which I stood destined to know me no more forever,—Ah me,—Ah me—"

Was it an echo that seemed to come from the sky, framing itself into words as it fell?

The Plaint of the Cloud.

"Ah what an empty lot in life is mine.

A wind-blown, restless cloud, being or not being at the whim of every vagrant breath of chilled or heated air.

Oh to be like yon lowly tree upon the quiet, fragrant, softly-rolling earth beneath.

To have a home and an abiding place, a mate, a form, a fragrance, known to be mine and mine alone and not another's. To have a secret, inner spirit-life, fixed and secure, —a name, a place, a goal, aye, and even a bourne from which I should never return.

To shadow, noon and night, some good man's home, and hear his children playing under my spreading boughs. To note and shelter the little chirping, nestling, springtime, baby things of life among my branches,—the locusts and the thrushes, and the crickets in the evening. To feel the tiny, trustful, clinging feet of little birds clasping my fingers, to watch their loves by day and feel their soft, warm breasts at night,—and then to come to my rest lulled by the music of my leaves whispering together in their sleep as the moon rises.

Never, never can these be mine in this lonely, wandering grandeur. Not even at my best estate am I more for man than a fitting symbol of that which is ever passing away. Ah, what joy could I be, for even but once, the parable of a good man's life instead of but a haunting allegory, a tear-dimmed similitude of his short and troubled and quickly vanishing pilgrimage on earth.

Ah me,—Ah me."

Postlude.

Then, just as the sun was departing he seemed to glance upward again in an afterglow of pity and of comfort,—seeming to say,—

"Ah, my children,—the sea, the air, the earth, the sky are all members of my family and there should be no uneasy discontent among you.

All things come to honor and to service. My clouds drop moisture to sustain my trees,—my trees bear fruit to nourish my men.

Without my cloud I could have no tree,—without my tree no useful life. Yet earth's warmth would melt my cloud, the chill of empty space would kill my tree.

Be satisfied in your allotted place.

Have patience and the long, unending round of service will bring you each through the gateways and into the gardens of the other's life.

And as for equal honors.—surely you have not forgotten what happened in that old, sweet-sad day of days on earth!

It was an overshadowing cloud upon the Mount that for a gentle moment veiled Messiah's Glory in its misty bosom,—a grove of the quiet trees of peace that sheltered the privacy of His prayer in the garden.

It was upon a tree that The Light and Life of men was lifted up before them,—and it was a cloud that received Him out of their sight."

Then the light slowly faded away, the dim curtains of the dusk were drawn and there was silence.

WONDERFUL.

Isn't it wonderful, when you think
How the creeping grasses grow,
High on the mountain's rocky brink,
In the valleys down below?
A common thing is a grass blade small,
Crushed by the feet that pass.
But all the dwarfs and giants tall,
Working till doomsday shadows fall,
Can't make a blade of grass.

Isn't it wonderful, when you think
How a little seed, asleep,
Out of the earth new life will drink,
And carefully upward creep?
A seed, we say, is a simple thing,
The germ of a flower or weed—
But all earth's workmen laboring
With all he help that wealth could bring,
Never could make a seed.

Isn't it wonderful, when you think
How the wild bird sings his song,
Weaving melodies, link by link,
The whole sweet summer long?
Commonplace is a bird alway,
Everywhere seen and heard—
But all the engines of earth, I say,
Working on till the judgment day,
Never could make a bird.

Isn't it wonderful, when you think
How a little baby grows,
From his big, round eyes that wink and blink,
Down to his tiny toes?
Common thing is a baby, though,
All play the baby's part—
But all the whirling wheels that go
Flying around while the ages flow
Can't make a baby's heart.

—Julian S. Cutter.

IF I HAD KNOWN.

If I had known what trouble you were bearing,
What griefs were in the silence of your face,
I would have been more gentle and more caring,
And tried to give you gladness for a space,
I would have brought more warmth into the place—
If I had known.

If I had known what thought despairing drew you—
Why do we never understand?—
I would have lent a little friendship to you,
And slipped my hand within your lonely hand,
And made your stay more pleasant in the land—
If I had known.

—Mary Carolyn Davies.

The Semi-Centennial of the Pacific Theological Seminary

PROGRAM, OCTOBER EIGHT TO THIRTEEN.

Sunday, October 8.

11:00 a. m. First Congregational Church
Sermon: The Place of Religious Education
President Charles Sumner Nash, M. A., D. D.

8:00 p. m. First Congregational Church
Union Service of Trinity Methodist Episcopal Church and First Congregational Church.

Sermon
The Reverend Francis John McConnell, D. D., LL.D.
Bishop of the Methodist Episcopal Church

Monday, October 9.

9:00 a. m. Trinity Methodist Episcopal Church
Retrospect and Prospect on the Pacific Slope:

Origin and Growth of the Church
The Reverend William Warren Ferrier, D.D.
Editor of The Pacific

Movements Toward Church Union
The Reverend William Melvin Bell, D.D.
Bishop of the United Brethren Church

11:00 a. m. Fellowship Hour
The Reverend Leland Dee Rathbone, D.D.
Superintendent of the Northern California Congregational Conference

12:30 p. m. Luncheon

2:00 p. m. Trinity Methodist Episcopal Church
Historical Address
The Reverend Samuel Charles Patterson, B.D.
North Congregational Church, Berkeley

3:00 p. m. Fraternal Greetings:
The Reverend Claiborne Milton Hill, M. A., D.D.
President of the Berkeley Baptist Divinity School
The Reverend Earl Morse Wilbur, M. A., D.D.
President of the Pacific Unitarian School for the Ministry
The Reverend Thomas Verner Moore, D.D.
Professor Theology in the San Francisco Theological Seminary
The Reverend James Otis Lincoln
Vice-Dean of the Church Divinity School of the Pacific

8:00 p. m. First Congregational Church
First Anniversary Lecture: The Place of the Minister In a Democracy
The Reverend Francis John McConnell, D.D.,LL.D
Bishop of the Methodist Episcopal Church

Tuesday, October 10—Alumni Day.

9:00 a. m. Seminary Chapel
Retrospect and Prospect:

Theological Education
The Reverend George Tolover Tolson, M. A., B. D.
Professor of Church History

College and University Education
The Reverend Bert Jasper Morris, B. D., Ph.D.
Professor of Philosophy, College of the Pacific, College Park

12:30 p. m. Alumni Luncheon
3:00 p. m. Alumni Gathering on the New Seminary Grounds
6:30 p. m. Dinner for Trustees and Faculty

Wednesday, October 11—Founders' Day

9:00 a. m. Seminary Chapel
Retrospect and Prospect:

Social Betterment
The Reverend Albert Wentworth Palmer, B.D.

Religious Education
The Reverend Miles Bull Fisher, B.D.
Secretary of the Congregational Education Society

2:00 p. m. First Congregational Church
Adjourned Meeting of the Northern California Congregational Conference
The Reverend Thomas Theron Giffen, B.D.
First Congregational Church, Fresno, Moderator

Devotional Service
The Reverend Emanuel Hoskins
Ward Memorial Church, Oakland

2:30 p. m. Business

2:45 p. m. Address: The Faith and Courage of the Founders
The Reverend Walter Frear, D.D., Oakland

3:30 p. m. Reminiscenes
The Reverend Joseph Rowell, San Francisco

4:00 p. m. The Conference and the Pacific School of Religion

The Reverend Royal Hilton Campbell, M. A., B.D.
Calvary Congregational Church, Oakland
The Reverend Burton Murray Palmer, M.A.,B.D.
Mayflower Congregational Church, Pacific Grove
The Reverend Francis Joseph Van Horn, D.D.

5:00 p. m. Pilgrimage to the New Seminary Site

6:30 p. m. First Congregational Church, Oakland
Conference Dinner

8:00 p. m. First Congregational Church, Oakland
The Tercentenary Program:

The Reverend Raymond Cummings Brooks, D.D.
First Congregational Church, Berkeley.
Two Millions a Year for Missions
Mr. Ralph Talcott Fisher, B. A., Oakland
A Permanent Pilgrim Fund
Mr. Lewis Burtis Avery, B. A.
Assistant Superintendent of Schools, Oakland
Recruits for the Ministry
President John Hanson Thomas Main, Ph. D., LL.D.
President of Grinnell College, Grinnell, Iowa.
The Church Enlarged and Renewed
The Reverend Frank Knight Sanders, Ph.D.,D.D.LL,.D..
Director of the Board of Missionary Preparation, New York

Thursday, October 12.

9:00 a. m. Seminary Chapel
Retrospect and Prospect:

Religious Work Among Immigrants
The Reverend George Warren Hinman, M. A., B.D.
Superintendent of Congregational Work for Orientals

Relations with the Orient
The Reverend Harvey Hugo Guy, B. D., Ph.D.
Professor of Missions and Comparative Religion

2:00 p. m. Seminary Chapel
The President's Address: The Future of the Pacific School of Religion
President Charles Sumner Nash, M. A., D.D.

2:40 p. m. Conference of Trustees, Faculty, Alumni and Friends of the Seminary

8:00 p. m. First Congregational Church
Second Anniversary Lecture: Will Christ Survive?
President John Hanson Thomas Main, Ph.D., LL.D.

Friday, October 13.

9:00 a. m. Seminary Chapel

Retrospect and Prospect:

Religious Thought
The Reverend John Wright Buckham, D.D.
Professor of Christian Theology

Addresses by Former Members of the Faculty:

The Reverend Wallace William Lovejoy, S. T. D., Oakland
The Reverend Frank Hugh Foster, Ph.D., D.D.
Professor of History, Olivet College, Olivet Michigan
The Reverend Rhys Rhees Lloyd, D.D., Chicago, Illinois
Professor Thomas Cowden Laughlin, B. D., Ph.D.
Evanston, Illinois.
The Reverend Wiliam Henry Allison, Ph. D.
Professor of Ecclesiastical History
Colgate University, Hamilton, New York
The Reverend Ernest Wiliam Parsons, B. D., Ph.D.
Professor of New Testament Literature
Rochester Theological Seminary, Rochester, New York

The Anniversary Assembly.

2:30 p. m. Trinity Methodist Episcopal Church
The Procession
Representatives of Other Institutions, Invited Guests, Trustees, Faculty and Alumni are requested to meet at two o'clock at the Seminary
Professor Chester Charlton McCown, B. D., Ph.D. Marshall

Hymn and Prayer

Salutations:
For Universities and Colleges
President Benjamin Ide Wheeler, Ph.D., LL.D.
President of the University of California
For Schools of Religion
The Reverend Frank Knight Sanders, Ph.D., D.D., LL.D.

The Larger Ministry of Schools of Religion:
To the Churches
The Reverend William Horace Day, M. A., D.D.
First Congregational Church, Los Angeles

To the Social Order
The Reverend D. Charles Gardner, Chaplain of Stanford University. ....

To the World-Wide Kingdom
The Reverend John Lawrence Seaton, S. T. B., Ph.D.
President of the College of the Pacific, College Park

The Conferring of Honorary Degrees

8:00 p. m. First Congregational Church

Third Anniversary Lecture: Christian Leadership
The Reverend Frank Knight Sanders, Ph.D., D.D.,LL.D.
Director of the Board of Missionary Preparation, New York

HE WILL KEEP THEE.

He will keep thee as the apple of his eye.

He will keep thee in all thy ways, lest thou dash thy foot against a stone.

He will keep thy foot from being taken.

Lest any hurt thee, he will keep thee day and night.

He will keep thee as a shepherd doth his flock.

He will keep thee from the evil that is in the world.

He will keep thee from the hour of temptation.

He will keep thee in all places wither thou goest.

He will keep thee in the way, and bring thee into the place which he has prepared.

He will keep that which thou hast committed to him.

INDIANS WAKING UP.

A suit has lately been brought in the Supreme Court of California in which one Ethen Anderson, a Lake County Indian, petitions the court for a writ of mandate, directing the County Clerk of Lake County to register his name as a citizen, in order that he may exercise his right to vote at the general election on November 7th. The Indian Board of Co-operation took up the case and through its Field Secretary, Rev. F. G. Collett, and its attorneys, advised Anderson's action.

It seems strange, after all the years since the adoption of the 15th amendment to the national constitution declaring that there shall be no discrimination in citizenship as to "race, color, or previous condition of servitude," that such a course should be necessary.

Registration has ben refused to Indians in this county because, if their citizenship was admitted, they could not be denied the right to send their children to school, or the admision of sick and aged Indians to the county hospital. The petitioner sets forth his qualifications to vote, and his rights under the acts of Congress of the United States—and the treaty with Mexico by which the area of several States was ceded to the United States and the rights of its citizens secured. The main point at issue has been that Indians, being considered Federal wards, the State and county disclaim responsibility for them, in many localities, while the Federal Government does not assume for them the care so freely given to foreign immigrants, whose children are welcomed at the public schools whether their parents are citizens or not, and their sick and indigent provided for. The Indian, as a Native Son of the soil, wants the same rights.

An alternate writ was issued and the case was set to be argued and submitted for the decision of the court, October 2nd. There can be no doubt what the decision will be or that the legal status of the Indian may be settled once for all. The case has been continued one month because of so many considerations being involved, and such large numbers.

In the neighboring county of Mendocino a public official said that "some of the best citizens in his county were Indians." In some other counties their rights partially are conceded.

An incident occurred in Lake County not long ago which may have set the Indians thinking. White men brought liquor to a number of Indians, and the usual result, a fight, followed, in which, in the confusion of the struggle, a gun was fiired. The shot tore away the lower jaw of the father of the man who held the gun. The young man was promptly hustled into jail, and his father left apparently dying where he fell. A Government field matron had him carried to her house, but was unable to give the care he needed. Mr. Collett appeared on the scene and had to telegraph to the Indian Commission at Washington, D. C., for relief for the injured man, as no county aid could be

had. While the accused man was amenable to law, and acknowledged to be entitled to support at expense of the county while waiting trial, the suffering of his father could not be relieved or care provided because the county officials do not consider him a citizen.

The Indians are thinking. Many of them think they want to lend a hand to protect this State from the liquor traffic and public appreciation is due to the Indian Board of Co-operation for helping them act as well as think.

This action marks a new era in the life of our southwestern Indian, and opens great vistas to their ambitions to be and live like white men. As the National Superintendent of Work Among Indians for the Woman's Christian Temperance Union, I have been glad to join hands with the Indian Board of Co-operation in its far reaching plans for the advancement of a belated race, in opening a future for Indians, and making them an asset, instead of a menace to the State.

DORCAS J. SPENCER,
1437 Grand Ave., Alameda.

"HOW CAN SATAN CAST OUT SATAN?"

Such is the caption of an editorial in the last number of The Christian, a London publication.

It gives a good idea of what many Christian people in England are trying to accomplish as to righteousness in the land. We quote as follows:

"There has been a good deal of loose thinking and talking about our attitude toward Germany in coming days. Under the indignation aroused by her amazing perfidy and brutal inhumanity, numbers of men, some of them leaders in various spheres of public life, are demanding all kinds of reprisals. Their utterances are more or less full of contemptuous reference to the German peoples, and to the necessity of making their future commercial life as impossible as may be. Leagues and Associations are being hastily formed for the prosecution of this aim. And there is danger lest the spirit which animates them should spread throughout the Nation, obscuring the really vital issues involved for ourselves as for our foes, and creating a blind demand for recrimination, which, if acted upon, can only be a boomerang—returning in evil effect upon those who launch it. For it is certain that many of the suggestions now being put forward would simply ensure that there should be less peace when War is over than there is now. To repudiate those high standards of conduct which are our honorable tradition, by giving way to a spirit of vindictiveness and revenge, would cost us far more than those who urge such a course seem to realize.

"We are not of those who advocate that German crimes should go unpunished. On the contrary, we hold that justice for such outrages as the Lusitania, the starvation of prisoners at Ruhleben and Wittemberg, and the murders of Miss Cavell and Captain Fryatt, should be exacted to the utmost, not only upon the actual perpetrators, but upon those in high command who are ultimately responsible. If inquiries prove that this would involve the Throne itself, then upon the Throne we should visit those crimes. Mere royalty of birth should protect no man from the strong hand of justice. His life should pay forfeit for the innocent blood that has been murderously shed. In our judgment this should form a part of Peace Conditions when they come to be imposed. But this is far different from the waging of a perpetual strife with the German nation. To attempt such a thing would be but proof that Great Britain, in conquering her enemies, had not conquered herself. It would merely show that we had missed God, and had failed to learn the lessons of this War aright. And it would be a hollow kind of victory indeed which left the victors morally worsted.

I.

"To the follower of Christ, His Word is the final court of appeal. Ne plus ultra is the superscription of His law. Against its plain declarations of principle no considerations of expediency can be entertained. Nor has the fact that to apply His teaching to life involves difficulty, the slightest deterring influence. To stand with Him in moral issues may mean standing alone against the world. Yet there is nothing alarming in this; for the history of His Kingdom attests such minorities to be invariably triumphant. Men who have staked life itself upon the essential rightness of His Word have always been 'more than conquerors,' although for a season, if need be, they have been in heaviness through manifold testings. This is the generation of them that fear Him, to whom He has committed the cause for which He Himself died.

"To 'cast out Satan' is the task to which Christ's disciples are pledged—to make inroad upon his domain, and to deliver those who are taken captive by him at his will. But they must do so at His direction. The weapons of their warfare are not carnal. Their sword must not be tarnished, or it will become ineffective. The objective they have in view cannot be achieved by unworthy means. Their fight of faith must be a good fight, for they are to wage it in fellowship with Him, and must prove themselves worthy of the holy alliance. No echo of the world's vain philosophy as to a righteous end justifying unrighteous means must find place in their plans. Indeed, Christ distinctly tells them that a righteous end condemns anything like unrighteous means! In battle against the prince of the power of this world they have nothing to learn from him, but everything to learn from the Captain of their Salvation. Only Divine strength can bring down his battlements and dislodge his forces. The first responsibility, therefore, of those who fight in Christ's name is to maintain fellowship with Him. To fail in this is to fail entirely, whether we fight as individuals, or as a Church, or as a Nation. However good the cause, and however malignant the enemy, we shall put ourselves hopelessly in the wrong by fighting him with his own weapons.

"It is this that the Christian Church must insist on at this time, when public opinion is forming, and when the strength which will eventually make for a settlement of the present conflict, and determine the attitude of coming days, is gathering. The plain duty of every follower of Christ is to keep before men the ultimate moral and spiritual issues of these days of battle. For there can be no permanent gain for humanity, for the sacred cause of liberty, and for all that His Kingdom stands for, unless this is done.

"If the War should end—which God forbid—without any permanent increase of the spirit of freedom, of brotherhood, and of the fellowship of nations, we shall be hard put to it to justify God's allowance of its horrors. It will be difficult to defend His character if the outcome of these awful months is not of abiding benefit to the whole world. This will be the crowning calamity of all, if when the last

shot is fired and the bugles are blown for peace, there is not a permanently enlarged area in international life over which the Spirit of God rules. And in order that such a calamity may be averted, His people must recognise for themselves, and press upon the Nation by every means at their command, the necessity of loyalty to God and to His Word. If national conscience is tampered with, national faith will be still further enfeebled. If we take the sword which is not the Sword of the Lord, we shall ourselves perish by it.

II.

"As the thunderstorms in tropical regions clear the atmosphere of lurking miasma, rendering it a medium in which great distances can be seen with remarkable clearness, so the crash of war and the lightning-bolt of calamity have purified the moral atmosphere, and have made it possible to see Divine realities with clearness of outline and detail beyond anything of former days. Indeed, it is doubtful if conditinons were ever so favorable for the discernment of God's Will as just now. And, be it said, there is much evidence that in many directions we have seen it clearly and are energetically applying ourselves to it. Hence the unprecedented sacrifice which men and women are gladly making, the devotion of every resource to the cause, and the moral passion by which the Nation is being sustained under burdens and anxieties too great for words. We need, however, to see also this truth writ large in the Divine counsels—that Satan cannot cast out Satan, that we must not besmirch a noble cause by mishandling it, that our duty and our safety alike lie in standing fast by eternal principles, and that it is the fear of God which alone exalts a people.

"What do we mean when we speak of victory? Are we thinking merely of manifested superiority of strategy and armed force, of broken armies and sunken ships, of a people forced to the knee by reverses, of proud dictation of terms? If so, our thought is inadequate. For victory means far more than all this. It means the establishment of a state of things in which a repetition of the horrors of this War is impossible, because its causes are destroyed. And by causes let us include, not only German militarism—that, of course, must be broken—but those things in us also which made some such thing as this catacylsm inevitable, and which must also be brought to an end. This is victory— when Satan is cast out, and his throne occupied by Another. This is victory—when Christ's standard of morality—which is the only abiding standard—is applied alike to national and personal affairs, and when life is thus renewed after the original intention of the Divine will. Anything less between us and our present foes would be a mere halt, a temporary armed turce. But victory of this fuller order will not come by any attempt of Satan to cast out Satan. It will come by loyalty in all things to the God Whose aid we seek. It will come by resolute avoidance of every method which contradicts the dictates of truth and conscience. It will come by remembering that "it is He that hath made us, and not we ourselves: we are His people, and the sheep of His pasture.'

III.

"Every believer has full proof of this in his own life. He may be confident in his assertion of the Truth, because he is certain of his own experience of its power. Once under the dominion of the enemy: he has been liberated to serve God in holiness and righteousness. Once a slave: he is now a son. Once a captive; he is now a conqueror. Once the strong man fully armed kept his palace: now he is dispossessed. How has the miracle been wrought? By the victorious intervention of Christ. It is His mission to destroy the works of the devil, and none but He can accomplish it.

"It is not popular to speak of the devil to-day. Theologians have succeeded in excluding him from modern theology; but ordinary men and women know that he is not excluded thereby from human life. They are but too well aware that he is a relentless and vindictive force working in and around them to destruction. And they know, too, that they cannot of themselves cast him out. If their disorders were merely the result of human failure to find the right way of life, human ingenuity and resolve could put them right. The inadequacy of their every effort, however, interprets this word of Christ, and sets it forth as a sufficient Gospel. He who conquered Satan for men at Calvary, alone can conquer him in their hearts. Those things over which they have wept and prayed and struggled in vain, fall from them as broken fetters under His pierced hand. They are saved from the enemy's will and power by submission to the Stronger than he. And within themselves the vigours and instincts of a new life attest His presence, and confirm His Word.

"As those who know themselves to be liberated thus, we can do service to Him and our Nation at this time, in asserting the impossibility of success by any method other than that of which every personal experience is a confirmation. We can help toward the creation of national conscience. We can act as a drag upon the wheels of the Nation when men would harness them to ideals of conduct unworthy the Christian profession, and subversive of true and lasting good. We can help to create dissatisfaction with any small conception of success which takes no account of the abiding moral and spiritual elements. And we can strive to make our Nation worthy of her mission in the world. This is, in part at least, the call of the hour to the Christian Church. "He that hath ears to hear, let him hear."

OUR AIM.

To be faithfully loyal to our Church, yet to have good will and fellowship toward all, and to make the influence of the Church as helpful as possible. To have a mission in life, and in our hearts the consciousness of a personal responsibility, and thus let our prayers plan our lives. To permit our religion to lighten our burdens, and to use them as giving us power in lifting the burdens from others. To be incorruptibly honest, seriously in earnest, and whole heartedly Christian. To have an enthusiasm for goodness, to view goodnes as fundamental, happiness as incidental, character as important, and God's will supreme. To keep conscience above comfort, duty above delight, and our souls superior to our senses. To seek to adjust men to the truth as revealed in the Bible, to bring to them the living power of God's truth, to vitalize that truth in character, and reproduce it in manhood. To stand for liberty, not oppression; principle, not compromise; truth, not error; and for the word of God always. To be true whoever is false, generous where others grasp, sweet tempered when others are fretful, patient amid distractions, bold against difficul-

ties, hopeful under trials, and a Christian always. To work more vigorously, pray more earnestly, and sing more cheerily. To regard as unimportant the shout of the multitude, but to listen for the Master's "well Done." And finally, so to live that our Best will be crowned by the Father's Better.

GEO. E. ATKINSON,
Martinez, Cal.

NOTES AND PERSONALS.

Plymouth Church, Oakland, received into membership last Sunday five persons on confession of faith and twelve by letter.

Sunday afternoon at three o'clock a service in memory of Mrs. Francis M. Price, who passed recently into the other life, in China, will be held in Park Church, Berkeley.

The San Jose Mercury-Herald recorded on Monday of this week the resignation of the Rev. Leslie B. Briggs from the pastorate at Santa Cruz, to take effect in December.

The Rev. Mr. Waddell, a Pacific Seminary graduate two years ago and who has been taking post graduate work at Yale, returned recently to California and will go soon to the pastorate at Monroe, Washington.

Rev. Herbert A. Jump has been invited to supply the Congregational Church at Newton Highland, one of the attractive suburbs of Boston, until December 1. Meanwhile he will be attending lectures at Harvard University and Andover Seminary.

There were 94 in attendance at Sunday school at Plymouth Church, Sunset district, San Francisco, last Sunday. Mr. Minkler, the Pacific Theological Seminary student who was called recently to the pastorate, has entered on the work, and everything is moving along promisingly.

The Union Church in Piedmont, an Oakland suburb, to the pastorate of which came recently Rev. C. D. Milliken, received seven persons to membership last Sunday. Two came from Plymouth Church, two from First Congregational, two from First Methodist of Oakland, and one from First Presbyterian of Pasadena.

There are no Congregational ministers hereabout who do not want to attend the exercises next Monday in celebration of the semi-centennial of Pacific Theological Seminary. Accordingly there will be no meeting of the ministers in San Francisco next Monday. The Methodist ministers have adjourned their meeting and will be in attendance. All the ministers will be the guests of the Seminary at lunch on Monday.

AN OAKLAND CHURCH FAMILY GATHERING.

That was a delightful family gathering, dinner, social affair, missionary entertainment, and a great deal more, in the First Congregational Church of Oakland Wednesday evening of last week! Two hundred and eighty-eight persons partook of the dinner at 6:30. Later an enlightening Mission Pageant, prepared by Miss Henriette Brewer, was presented. Mrs. W. W. Ferrier, one of the directors and treasurer of the Woman's Board of Missions for the Pacific, prefacing the various parts with apt introductory words. The writer of this note was not able to recognize the various participants, except one, Mrs. F. F. Barbour, who presented the part of the wife of the Home Missionary in a most excellent and admirable way.

One cannot sit in that room in the First Congregational Church of Oakland in which are those fine portraits of Drs. McLean and Brown and fail to feel the years past coursing through the years that now are. And this thought came that Wednesday night: How admirably Dr. Van Horn has fitted in here! And some time in after years another picture will be added to the several now here, and fittingly so!

It is the plan to have these gatherings in First Church, Oakland, once a month during part of the year. The dinner is on the cafeteria plan so as to make the work as light as possible. The program is so arranged as to give opportunity for people to leave if they do not wish to stay through to the end. But at no time are the meetings to continue beyond half past eight or a quarter of nine.

THE EXPANDING FIRST CHURCH OF BERKELEY.

The First Congregational Church of Berkeley has a Parish House which cost originally not less than $15,000, exclusive of the corner lot on which it stands. In other words the church has purchased the corner on Channing Way and Dana, next to its house of worship and will make use of this commodious structure for Sunday school, social and other purposes—as its rapidly expanding work has demanded for some time. The building is practically a three-story one, and a janitor and wife probably will have apartments on the third floor. This purchase gives First Church, Berkeley, a fine location for a new edifice in the not far distant future, extending from Durant through to Channing Way. Everybody seems to be delighted over the purchase—because of what it means to the work immediately and what it means when the people are ready to put up a new building. It would be difficult to find a church site anywhere hereabout more suitable for the work of the church possessing it than the First Church site in Berkeley.

WELCOME—DR. MEREDITH!

The First Congregational Church of San Francisco has engaged the Rev. Dr. R. R. Meredith of Pasadena as a supply for two months. For twenty years Dr. Meredith was the pastor of Tompkins Avenue Congregational Church, Brooklyn, New York, one of the great churches of that city. Failing in health he came to Southern California some years ago, and a little later was so recruited that he was able to take charge of the First Congregational Church of Pasadena. He was influential in getting the church transferred from its location on Orange Grove avenue, somewhat to one side of the city, and established in a fine house of worship in the central part of the city. In 1909 he retired from the regular work of the ministry and Dr. Fox was called as his successor. In the years since, Dr. Meredith has had royal welcome from time to time in our Southern California pulpits and has come always as a benediction. He is eighty years young—a man of spiritual ex-

perience, one who speaks with fervor and who lays hold of his hearers with much of that same power that made him one of the great forces for righteousness for so many years in the East. We are glad Southern California has loaned Dr. Meredith to Northern California for a while. He will bring to us a blessing.

THE ASCENDING SPIRIT OF EVANGELISM.

Some Results In The Congregational Church At Pittsburg.

For a number of years the undersigned has had a deep desire to have evangelistic meetings in his chuch. In each year's work there seemed a something lacking. During September we have had Evangelist and Mrs. W. A. Kling at Pittsburg in a series of meetings which are satisfactory in every particular. The church has been enlarged by the admission of sixteen new members, and this is the smallest result. The nightly meetings, well advertised, and with good singing have put religion into the minds and mouths of the people.

The advantage of having an evangelist seems to be the same as having an expert in any line. The village physician always consults an expert in special cases, and sends all his important surgery to a hospital where experts do the work. The better physician he is the more surely will he do this. Only a bungler tries to do everything. In the vastly more intricate matter of the soul's health the pastor will do the same. He has not had time to put together a series of sermons for two or three weeks' meetings—all on the subject of decision, confession, etc. An outside speaker can say things a local man cannot. He will not be suspected of rapping definite persons. By large experience in influencing people to become Christians he has learned the stock objections and can meet them before they are uttered.

If he be a man with a virile message, Like W. A. Kling, who has had much Y. M. C. A. experience, the meetings will be an assured success. One is more than ever convinced that most churches need a series of evangelistic meetings, if not every year, then every other year.

CHAS. C. CHAMPLIN.

CHURCH NEWS NOTES.

San Bernardino.—The first services in the beautiful new $38,000 edifice were held October 4 in the Sunday School rooms. The formal opening will be in November when the Church auditorium will be completed.

Martinez.—Last Sunday was observed as Rally Day and a very encouraging increase in attendance at Sunday School and at the church services. The pastor gave to each one at the church services a copy of "Our Aim" a little card he recently got up. The audiences are most encouraging, and everything gives promise of a good years work. At a recent prayer meeting the topic was "Hopes and Plans for Work," a representative from each department of the church speaking to that. The result was very helpful and a fine crowd out. The pastor is beginning a sermonette to the boys and girls. A plan he has tried for years elsewhere but new to this place. A church birthday social held the past week by the ladies netted a comfortable sum for the new church roof and proved a very enjoyable social time. Martinez certainly has some fine musical ability.

SEATTLE NOTES.

The Seattle Ministers' Federation resumed its regular sessions Monday, September 18th. President Henry Suzzallo, of the University of Washington, delivered an address on "The Relation of Religion and the Church to University Life."

The Seattle Congregational Ministerial Association resumed its regular meetings on the afternoon of the same day, under the direction of its newly elected officers, Rev. J. William Carson, pastor of Keystone Church, president; Rev. J. Charles Evans, pastor of the West Seattle Church, vice-president; Rev. Albert L. Knudson, pastor of the Green Lake Church, secretary. The program which had been prepared for the season of 1916-1917 was adopted. An excellent address was given by Walter C. Moore, general secretary of the Western Washington Sunday School Association on "The Sunday School and other Young People's Interests."

Farewell to Superintendent Scudder.

About twenty-five members of the Seattle Congregational Ministerial Association attended a supper given at the Y. W. C. A. Friday evening, Sept. 22, in honor of Dr. W. W. Scudder, who leaves Sept. 30th to assume the duties of his new office in the East. President Carson acted as toastmaster and responses were given by Rev. Richard Bushell, Rev. Hugh Elmer Brown, Mr. Ralph McAllister and Rev. C. R. Gale to which a brief and feeling reply was given by Dr. Scudder. Others were then permitted voluntarily to express in a few words their appreciation of Dr. Scudder and the wonderful success of his fifteen years' administration as Missionary Superintendent in the state of Washington. One of the speakers called attention to the fact that Dr. Scudder's most characteristic word is "co-operation." The occasion was graced by the presence of Mrs. Hugh Brown, who having come through a misunderstanding, was prevailed upon to remain. It was stated that Dr. Horace C. Mason had gone to Spokane to try to persuade Dr. Thos. H. Harper, of that city city to accept the nomination for the office of Superintendent of the Conference, made vacant by the resignation of Dr. Scudder.

ROUND TABLE DISCUSSIONS IN QUEEN ANNE CONGREGATIONAL CHURCH, SEATTLE.

Recently the Queen Anne Congregational Church of Seattle announced a term of eight discussions on the following live topcs. The people were requested in a circular to mark the group which they would join. It was stated that no group would be organized without five members.

1. Four evenings (Oct. 5-Oct. 26) with Professor Edmond Meany, leader, on "Pioneer Days on Puget Sound."

2. Four evenings (Nov. 2-Nov. 23) with Miss Gertrude Andrus, leader, on "Story-telling."

3. Seven evenings (Oct. 12-Nov. 23) with Mr. and Mrs. K. C. Bliss, leaders, in Sidney L. Gulick's "America and the Orient."

4. Seven evenings (Oct. 12-Nov. 23) with Tracy Strong,

leader, in H. E. Fosdick's "The Meaning of Prayer."

5. Seven evenings (Oct. 12-Nov. 23) with Dr. Wm. K. McKibben, leader, in George B. Winton's "Mexico Today."

6. Seven evenings (Oct. 12-Nov. 23) with Charles S. Gleason, leader, in a study of the State Legislature with special reference to legislation likely to arise in 1916-17.

SEATTLE CONGREGATIONAL MINISTERIAL ASSOCIATION.

Program 1916-1917.

Sept. 18. The Sunday School and Other Young People's Interests — W. C. Moore
Oct. 2. The Bible in Religious Education — Hugh E. Brown
Oct. 16. The Church and the Labor Problem — Sydney Strong
Nov. 6. The Prayer Life of the Minister — C. H. Curtis
Nov. 20. What Do the Laymen Expect of the Minister — Judge Everett Smith
Dec. 4. Ministerial Efficiency — C. E. Newberry
Dec. 18. Preaching for the Day — H. C. Mason
Jan. 8. Exposition of I. Cor. 1:18—2:16 — Hugh G. Ross
Jan. 22. The Enrichment of Church Worship — H. M. Painter
Feg. 5. Increasing and Holding Our Church Membership — R. D. Nicholls
Feb. 19. The Minister's Atttude Toward Chrstian Science and Other Modern Cults — H. F. Burgess
Mar. 5. Overcoming Church-Going Irregularity and Indifference — C. H. Shank
Mar. 19. State Wide Congregational Interests — F. N. White
Apr. 2. Church Finances — C. R. Gale
Apr. 16. The Place and Value of Our Denominational Publications — T. R. Elwell
May 7. Is the Midweek Service an Anachronism? — J. A. Henry
May 21. Christ's Olivet Discourse — C. R. Shatto
June 4. Annual meeting, election of officers and picnic.

CONGREGATIONAL CONFERENCE OF WASHINGTON.

Three great days, full of interest and inspiration. Over 200 delegates were present at the first day's session at Westminster Church, Spokane, September 26-8, the Hon. J. D. Bassett acting as moderator. The nrst session was devoted to the discussion of plans for the tercentenary campaign, and preparation for an every church visitation by forty teams.

Administration, missions and apportionment, evangelism, education, social service, were presented by the Revs. Scudder, Kelsey, Mason, Strong and Brown. The efficency chart was presented by Supt. Rathbone of California. The tercentenary program, additions to membership and to Bible schools by Revs. Pritchard and Harper. The conference sermon was preached in the afternoon by Rev. Jonathan Edwards and Rev. E. E. Flint and Rev. W. F. Robinson conducted the communion service.

The evening service was in the interest of young people, the special feature being the surpliced choir of 25 boys from Plymouth Church, with addresses by Mrs. E. C. Knapp and Rev. C. H. Burdick.

Wednesday morning the reports of State officers, directors and others were presented. There are 230 churches in the conference with 15,000 members and 16,000 enrolment in Sunday schools. Sunday School Superintendent J. H. Mathews stated that enrollment for Sunday Schools of the country as compared to the church membership is 91 per cent, in Washington and Oregon the ratio is 112 per cent.

Following the resignation of Superintendent Scudder, the following resolution presented by the board of directors of the State Home Missionary Society was passed:

"Resolved, That in regretfully accepting the resignation of Dr. Scudder, the conference gives unanimous expression to its appreciation of his Christian fidelity, fine statesmanship and untiring devotion which have characterized the noble service he has rendered the Congregationalists of the State during the last 14 years, and that the work here is what it is today is largely due to him."

In the afternoon there was a religious education session, when splendid addresses were given by Revs. Ross and Brown of Seattle, and President Showalter, of the Cheney Normal School, and Superintendent Mathews. A platform meeting of extraordinary interest was held in the evening, with short addresses from men on the field. Rev. C. Judy, from the Okanogan country; Rev. F. O. Wyatt, Lewiston, Idaho; Rev. J. C. Grafton, Kootenae; Rev. Dick, Sunday school missionary, and Rev. D. E. Wilson, missionary at large.

The afternoon session was given to the field workers, with addresses on "Important Strangers in America," "Building Temples," by Revs. G. H. Hinman and H. H. Wikoff. "Christianity at the Cross Roads" was the theme of the veteran evangelist Rev. Walter Veazie. Church Federation in Washington and how it works was presented by Mr. Deets, Odessa; Rev. W. H. Harrison, Pullman; Rev. Oliver Hower, Toppenish, all testifying to the success of federation of churches. "A Platform for Church Union" was the subject of President Penrose of Whitman College. Dr. H. H. Kelsey, coast secretary of the American Board, gave a magnificent address in the evening on "The Far-Flung Battle Line," to an audience more than filling the main auditorium.

Preceding the last service a banquet was given in honor of Dr. Scudder, when about 500 people participated in the sumptuous feast provided by the ladies of the various churches of the city, and complimentary speeches were given by President Penrose, Drs. Greene and others. Officers for the following year: Moderator, Dr. Mason, Seattle; Assistant Moderator, C. C. McEachran, Spokane; Conference Preacher, Rev. W. D. Robinson, North Yakima; Alternate, Rev. E. E. Flint, Everett; Home Mission Delegate, Rev. T. H. Harper, Spokane, who was also elected enthusiastically the successor of Dr. Scudder as superintendent of the conference. Delegates to the National Council, Rev. H. E. Brown, of Seattle; W. W. Seymour, alternate. Members of Board of Trustees, Dr. Sidney Strong, Dr. Frank E. Dyer, Rev. E. E. Flint, J. E. Jones, J. D. Bassett, Rev. H. E. Luckenbach, Rev. Hugh G. Ross, Rev. H. E. Brown and Mr. R. C. Alexander. Registrar for three years, Rev. H. F. Burgess, Seattle. The various local associations held business sessions. It was passed to hold the next annual meeting in July as a more convenient time than the fall, and it will be held with Plymouth Church, Seattle.

Resolutions were adopted approving the Conference for Rural Church Work, under auspices of the State College, and endorsing the work of the Anti-Saloon League, and urging increased effort to promote social service, and defeat the efforts to weaken the prohibition law of the State.

It was a conference of extraordinary interest, and perfect harmony prevailed despite earnest discussions. The devotional feature was well conducted by Dr. Mason, and evidently the Holy Spirit brooded over the sessions. We are expecting great things from the State of Washington during the coming four years, and we believee that it will do its part in bringing to pass the tercentenary program. The evangelistic note was in evidence all through the meetings.

J. EDWARDS.

ANNUAL MEETING OF WASHINGTON BRANCH W. B. M. P. AND WASHINGTON HOME MISSIONARY UNION.

A fine attendance of women, program on schedule time, and the presence of three missionaries made the annual meeting of the Washington Branch and Union a memorable occasion.

Miss H. A. MacLafferty, president of the Union, presided, and presented "The Work at Our Door." She told most eloquently of the great work to be done in our own State and of the needs and calls of the frontier.

Mrs. G. D. Needy and Mrs. C. C. Upton gave to each service the opening uplift that prepares the spirit.

Mrs. T. H. Harper of Westminster Church voiced the welcome of the Spokane women in a most graceful manner.

The joint report of the Branch and Union was given by Miss Emma A. Moir, secretary of the Union. A most encouraging feature has been contributions from aid societies never giving before, due largely to visitations by members of the Executive Board.

Miss Florence L. Brinton of the Yakima Federation gave a solid program for Young People's Work in her address on "Missions and the Young."

To have a direct report from the field of battle is always an inspiring occasion, and such we received from Miss Prescott of Parral, Mexico. Miss Prescott told of the history and growth of the work at Parral, of the great difficulties of the last years, and spoke earnestly of her great desire to return to the work which she left only because Mexican friends urged it.

Mrs. P. E. Bauer of Plymouth Church, Spokane, gave a very graphic account of her experiences in Nome, Alaska. She told in detail both of the work among the white people and the Esquimaux mission, and showed a fine lot of curios.

Many failed to recognize in the lady gowned in Armenian costume Miss Nellie Cole of Turkey. In a beautiful manner she recited as her own the story of an Armenian girl from childhood to womanhood and Christian work. And to make her tale more real, she arrayed three other ladies as her mother-in-law and fellow-wives. Such an impersonation makes the missionary appeal more real than volumes of writing.

With a few exceptions, the officers were re-elected Mrs. Rosine E. Stuart, vice-president of the Spokane District, is soon to remove to Oregon, so Mrs. J. K. Dow was elected to that place. Mrs. Ira Small is vice-president for the new district of North Idaho. She is daughter of Rev. P. B. Chamberlain, one of the earliest Congregational pastors in the State.

If the round of years and grind of circumstances strengthen your hold on things eternal, and burnishes your faith in the final triumph of His cause, happy are ye.

For The Children.

TWO KINDS OF PONIES.

One bright October afternoon a little bunch of Shetland ponies trotted through the front gate at an Indian mission school in South Dakota. The little brown maids playing in the yard flew out to meet them with their bright black eyes aglow.

"O, O! such pretty, cunning ponies—of a kind we've never seen before," said Alice Fairweather in a breathless undertone.

"Just like fairy ponies, though a real young man is with them," whispered Jennie Sweet Grass, looking shyly at the round-faced horseman driving in the bunch.

"Good afternoon, my little ladies," said the young man heartily as he came near. "Let me introduce to you this dozen of the tamest and most knowing Shetland ponies that you'll ever chance to meet. They've come from Lake Como, at St. Paul—back there" pointing eastward, "where they have been drawing little girls and boys around a pony track in little carriages all summer. They are thirsty, and if you've a mind to help me water them they'll give you all a short ride around the yard."

There was a scampering for pails and tin pans and a lively plying of the pump handle, while the little brown maids tumzled over the one another in their eagerness to serve the gentle ponies. The intelligent little creatures gathered round the pump and whinnied coaxingly until the pails and pans of all description, filled to overflowing by the Indian children, were set down to them.

When all had drunk their fill the owner gave the leader of the bunch, who wore a little silver bell, a loving pat and said:

"Now, Gipsy, thank the little ladies. Thanks, I say, right good and smart."

To the rapture of the Indian children, Gipsy, who was trained to do tricks, made a bow and caused the silver bell to tinkle while she scraped the ground with one forefoot.

"First rate! exclaimed the young man, as he rewarded the polite pony with a lump of sugar from his pocket. "Always mind your manners, Gipsy, and you'll be a favorite with the world."

Then he placed the Indian children one by one upon the ponies, and they rode about the yard, holding gently to the shaggy manes.

In an hour or so the owner rounded up the bunch, preparing to go on. The little brown maids put their arms about the ponies' necks and softly kissed their faces in regretful parting.

"Tell the little ladies good-by, Gipsy," said the owner with a loving pat.

Gipsy slowly shook her head, as if she grieved to say good-by, and tolled the little silver bell and gave a farewell neigh. She was rewarded with a second lump of sugar; then the young man sprang upon his horse and chirruped to the bunch. The little brown maids perched themselves upon the stile and watched the ponies as they trotted slowly up the plain until they disappeared beyond the westward buttes.

"The young man told the teachers he was taking them to the Black Hills" said Agnes Pretty Voice. "We'll never see the cunning ponies any more."

"O dear, I feel so lonesome in my heart," sighed Alice Fairweather.

"They truly are like fairy ponies and that darling Gipsy is the Queen," said Jennie Sweet Grass with a long-drawn breath.

The little brown faces wore a sober look and no one spoke for several moments. Then Jennie Sweet Grass brightened with a sudden thought.

"The Shetlands are one kind of ponies I love dearly, but we needn't feel so lonesome, for there is another kind that we can play with—right out there."

She pointed to the prairie. All the bright black eyes turned thither with a wonderous look.

"Why, I don't see a single pony. Are they hiding in a hollow somewhere?" queried Alice Fairweather.

Jennie smiled mysteriously. "Very nice play ponies," she insisted, "and 'twill be such fun to bridle them though they are very wild. All of you stay here while I run in and get some cotton yarn for bridles."

How the little brown maids laughed to scorn the thought of bridling wild ponies with frail cotton yarn! But Jennie soon came running back, her black hair flying in the brisk wind that had suddenly sprung up. She had a little ball of darning cotton. She led the way toward a fence corner where there was a pile of Russian thistles which the wind had tron up by the roots, when they were frost-killed, and had driven thither.

"Thistle ponies, nice and fat!" She grasped a root and pulled one larger than a washtub from the pile

"O what fun!" cried Alice Fairweather. "We can race with them and see who beats."

The little brown maids tied the yarn about the dry roots, and away the ponies and their drivers went before the wind. Such capering and prancing and such pell-mell racing while the little drivers screamed with laughter and their black eyes sparkled and their black hair blew about their faces!

When the call-bell sounded from the cupola, off came the bridles and the ponies were turned loose to scamper down the prairie.

"Jennie Sweet Grass always thinks of happy things to do," said Alice Fairweather, struggling gleefully for breath.

"Yes, indeed," said Agnes Pretty Voice. "We've had two kinds of very nice ponies in one afternoon, though we can't hug and kiss the thistle ponies as we did the Shetlands, for they have such lots of teeth to bite us."—Theodora Jenness.

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